

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES"

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CONDITION OF AMERICAN BAPTISTS.

OBJECTIONS TO AN EDUCATED MINISTRY CONSIDERED.

The denomination has, to some extent, acted on a wrong system in regard to the ministry; and it may not improbably be objected, 'that our proposal, in a former paper, is a sacrilegious invasion of the prerogative of Jehovah; that men are not at all concerned in respect to the number and qualifications of Christian ministers; that no man ought to preach who can avoid it; that all do actually preach who are called to the work; and that those who are truly called to preach, are, of course, and from that time, qualified for the work.' Now, we must be allowed to believe that all these positions are unfounded, and that the belief of them is of injurious tendency; and we maintain that an examination will evince the correctness of our denial of them. We acknowledge the sovereignty of God, and should tremble at the thought of invading his prerogative. We disclaim all intention to offer strange fire upon his altar. It is our desire only to be workers together with him,—not because he needs our aid, but simply because he has made it our duty, and allowed us the distinguished privilege. We have no expectation of improving the method chosen by Infinite Wisdom for accomplishing his holy and benevolent purposes; and we claim the privilege of inquiring whether such a charge is fairly adduced. It has long seemed to us, that some of the professed friends of God seemed to be more concerned for his glory than he is himself; or rather that they have mistakenly imagined that some things were derogatory to his holy sovereignty, which, in fact, he approved. While all the efficiency of God, there is delegated to his people an instrumental, which he has by his own sovereign appointment made necessary to the execution of his gracious purposes in the salvation of sinners. And, as the ministry of the gospel is his chief means of turning men from sin to holiness, Christian prudence and effort may, for aught that appears to the contrary, be lawfully put in requisition in regard to the circumstances of the introduction of those who are to exercise this ministry.

It should not be said, that the church has no concern in the number and qualifications of Christian ministers: God himself has taught us otherwise. He requires his people to pray for the increase of their number, Matt. 9: 38; *to try the spirits, whether they be of God*; 1 John 4: 1; by ascertaining whether they bring the true doctrine,—and, by purity of reasoning, whether they have been regularly introduced into the same office, and are competent to explain, defend, and teach that doctrine; to receive a Christian prophet in the name of a prophet, and, of course, to reject false teachers, who have introduced themselves into the office. Matt. 10: 41. Here it is obvious, that the churches are required to judge whether a man is called to preach, or not; and, of course, they do act, and must act, in relation to the number of accredited ministers. And it is, if possible, still more evident that they are concerned in the qualifications of ministers. These qualifications are, indeed, the substantial evidence which they should require, that the man who possesses them, is required by the Head of the Church to employ them in the work. And with what propriety can it be alleged, that no one should preach, who can avoid it, when St. Paul makes a *desire to preach*, a necessary pre-requisite for the work? —1 Tim. 3: 1. Without such a desire and love for the work, no gifts would be a sufficient warrant, entitle in it. All duty to be acceptable to God, must be voluntary, and should be prompt and cheerful. The ministry of the gospel is a desolate work, as when the suitable qualifications are possessed, it allows a man to be more useful than in any other sphere. This desire may, however exist in the hearts of some who are desirous of other qualifications, and God may approve of the disposition, to make the necessary sacrifice for the honor of truth, and the happiness of men, while on others who have both the desire and the ability, he may confer the privilege: as he said to David, *Forasmuch as it was in thy heart to build a house; my name thou didst well that it was in thy heart; notwithstanding thou shall not build the house*; *say I thy soul shall build the house*. 2 Chron. 6: 8. *I thy soul shall build the house*. We further ask for the evidence that every one, who is called to preach, *does actually preach*? Is this certainly inferred from the nature of the work? Is there any compulsion employed in this case, which is not employed in other cases? We demand the proof. If every man does actually preach, who ought to preach, the should follow, that he will certainly preach just as often, and for just as long time, as he ought to do, and no oftener, and no longer. But, is this the fact? Again: if every one actually preaches the gospel, whose duty it is to preach, then the converse is true, and no one preaches who ought not to preach. But no one will admit this. Those who maintain, that all preach who ought to preach, will be found as ready as others to deny the apostleship of many who offer themselves in the character of ministers of the gospel. Further, it may with equal truth and propriety be maintained, that every other Christian actually performs every other duty, and in a perfect manner; for every Christian is as actually called to universal holiness as ministers are to preach the gospel. The notion, that every man, who is truly called to preach, is, of course, and from that time, *qualified for the work*, is equally contrary to analogy and to fact. It supposes that the minister is incapable of im-

provement; and that he must preach just as well the first time as at any later period of his ministry. It supposes that he understands all languages, and would not need to learn a foreign tongue in order to preach to another nation. It supposes, further, that the minister is infallible; that all he preaches is equally true as the Bible, and should, as an act of implicit faith, be received without hesitation. In a word, it assumes, that every true minister of Christ is fully inspired; and if so, it must be hazardous to call in question the truth of any doctrine taught by one who is allowed to be a true minister; or to question even the expediency of any of his statements. The position which we are controvenging, seems to us to lead to all these absurdities; and we see not how any man in his sober senses can subscribe to it. We receive it as a veritable fact, that every true minister of Jesus Christ is, by the Holy Spirit, internally called to preach the everlasting gospel; but we are not able to perceive that its admission necessarily leads us into the regions of wild enthusiasm. The doctrine of divine influences is entirely rational, and accords with all the known phenomena of mind. The influence of the Holy Spirit is the efficient cause of conviction and conversion, and every holy act of the new creature; but in all this process no violence is offered to human liberty, nor is human agency suspended. So in this case—the influence of the spirit of God, which inclines men to preach the gospel, is entirely a rational operation. The Holy Spirit presents divine truth impressively before the mind of a pious young man, he reflects, in the language of St. John, that he is the *whole world lieth in wickedness*; he knows that Jesus Christ is a Savior, precisely adapted to the situation of sinners, that there is salvation in no other, and that God has ordained the preaching of the gospel for the salvation of men; and influenced by love to Christ and to souls, he resolves to devote himself to the work of publishing salvation. His brethren perceive the *gift that is in him*, (and of this, they are better judges than himself) and they encourage him to proceed, by urging the proper motives on his attention. Except in very special cases, they, as well as himself, will perceive, that though he possesses talents adapted to the work, they need further cultivation; and they, therefore, advise him to employ some time in study preparatory to entering fully on his work; and if he is desirous of the necessary pecuniary means, they generously and cheerfully aid him in his worthy pursuit. This course seems to be rational and proper. Here God is acknowledged as the author of all good influences; the young man yields to the impulse of duty; and the saints act as workers together with God. What rational objection can be made to this course? Original endowments are the sovereign gifts of God, in which human agency has no concern; but the improvement of these talents is placed more within the scope of its influence. Tuition has precisely the same place in preparing men to speak on the subject of religion, as on any other. One man may certainly know more of truth,—better how to illustrate it,—better in what manner to exhibit it, so as to deeply impress the minds of men, than another; and he may instruct that other in these particulars; and in this way he may be instrumental in improving the qualifications of such an one as a teacher and preacher. Now, this is precisely what is done in the college, and in the divinity school. Learned men teach science and literature; and men who are mighty in the scriptures, and skilful in preaching; who are deeply versed in the laws of mind, and in the knowledge of human nature;—communicate the results of their studies, observation, and experience, to those whose youth renders these acquisitions highly valuable. We wish to add, in this connexion, that the Christian community in thus aiding the literary and theological education of indigent pious young men, who give evidence that God designs them for the ministry, rather aid themselves and promote the public good, and the general cause of Christ, than confer a favor on these young men themselves. Such an education, it is true, may gratify a taste for study, and elevate them from a lower to a higher rank in society; but it places them in a station which must subject them to a life of care, labor, privation, and responsibility.

We have seen that the education of ministers is reasonable; but we desire also to show that it is entirely compatible with the New Testament. Among the ministers of the apostolic age, was Apollos, a learned man, and imperfectly acquainted with the gospel. In these circumstances, Priscilla and Aquilla,—one a woman, and the other, perhaps, not a minister, *took him unto them, and expounded unto him the way of God more perfectly*; after which they commended him to the saints, *and he helped them much: for he mightily convinced the Jews*. Acts 18: 24—28. Here is, substantially, theological instruction, and, we presume, gratuitous education; the subject of it is a pious young man called to preach; and his usefulness is greatly promoted by it. And if these excellent Christians continued the practice, they had virtually a school of the prophets in their house, as some others had churches. St. Paul taught Timothy *what*, and in *what manner* to preach, and he charged him to follow those instructions. *But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them*. 2 Tim. 3: 14. He also most solemnly charged Timothy, *to give himself to reading*. 1 Tim. 4: 13. *And to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*, 2 Tim. 15. Indeed, the epistles of this apostle to both Timothy and Titus, every where import the importance, that all Christians should be well prepared for the discharge of their responsible duty. Nay; these epistles in themselves *theological* lectures fraught with the richest instruction; and if those inspired men needed such instruction, it cannot reasonably be doubted that young ministers, who are yet untried, need to have their minds cultivated, and duly furnished with scriptural knowledge. At all events, we think it should be allowed, that the qualifications of the ministers of Christ, are improved; and that the friends of religion should be impressed with the duty and vast importance of judicious efforts to promote such improvement. G.

BELIEVER'S BAPTISM.

It was announced in this Magazine for Oct., that we had received from the author the eighth edition of the Scripture Guide to Baptism, by R. Pennington, enlarged by an addition of 40 pages. What follows is an extract from the addition:

1. I disapprove of the change in the Monks, chiefly on these two accounts:—(1.) Because it is a *slighting and a rebelling against the authority of Christ*. If he is *Head and Lord of the Church*, which every Christian will cheerfully admit, then His authority is both Divine and supreme; and any departure from what He appoints or ordains is *setting His authority aside* and a *selling up an authority as equal, yes, superior, to his*. At such a thought a genuine Christian ought to tremble; and my Reader will admit that Immersion was the original appointment of Christ. (2.) I also regret this change, because it appears quite evident that our Lord intended his people in receiving this ordinance to present to themselves, to the Church, and to the world, a *Figure of what He himself went through in that all-important crisis, when He wrought out our salvation; the crisis of his overwhelming sufferings and sorrows*. This figure is presented, without any shape in the dear Redeemer's pains, and with little inconvenience, in the primitive Mode of Immersion, but entirely lost by the change into sprinkling. Be it mine, however, not to flee from my Lord in this crisis;—not to be unwilling to present this figure of Him, in "that hour" when he rescued me from eternal ruin!

2. I disapprove of the change in the Subjects from Believers to Infants, not only for the reason above, but—(1.) Because baptism, in this case, goes to unite the Kingdom of Christ with the unconverted world, in direct opposition to its intention, which was to form a *line of separation*, as I have already shown. According to the doctrine associated with infant baptism, the Church of Christ includes millions of persons who are, or may be, strangers to personal and experimental religion—strangers to repentance, faith, and prayer—unconscious of any moral change, or spiritual benefit,—without God, and without hope in the world! They are said to be born holy, and incorporated into the church by baptism; and when a little advanced in life, though they have gone astray from the womb,* and have given no evidence of renewing grace, they are *confirmed as "regenerate" persons and servants of God*! And what is still more painful to state, according to the doctrine that prevails among Pasoplistans, namely, that *baptism brings children into, or seals to them, the covenant of grace*, (which they consider the same with: "the covenant of redemption—the everlasting covenant") we have here presented before us *all the baptized population of the world* in that covenant! We have *baptized infidels—baptized adulterers, swearers, Sabbath-breakers, drunkards*, and the like, *all in the covenant of grace!* And who can count the number of such persons! If it be replied, that they have *put themselves out of the covenant by sin*; this would overturn the grand and leading doctrines of most Pasoplistan churches, in reference to God's *immutable purposes* toward the objects of grace, and the *final perseverance of the saints*; and if it be allowed that, guilty as they are, they are *still in the covenant*, then here we have a covering under which the vile hypocrites and practical antinomians may shelter their guilty souls, and take encouragement to vice!—But, thanks to Almighty God, the Bible differently describes the church. It is not of this world; nor can any enter it but whom God by His renewing grace brings in. "Ye are not of the world, but I have chosen you out of the world." By their fruits ye shall know them!"

(2.) I disapprove of the practice of infant baptism in the view in which it is administered, i.e. either as essential to the salvation of children, or as the means of securing to them some spiritual benefits, which otherwise they would not receive; because this makes their salvation, or the *everlasting covenant*! We have *baptized infidels—baptized adulterers, swearers, Sabbath-breakers, drunkards*, and the like, *all in the covenant of grace!* And who can count the number of such persons! If it be replied, that they have *put themselves out of the covenant by sin*; this would overturn the grand and leading doctrines of most Pasoplistan churches, in reference to God's *immutable purposes* toward the objects of grace, and the *final perseverance of the saints*; and if it be allowed that, guilty as they are, they are *still in the covenant*, then here we have a covering under which the vile hypocrites and practical antinomians may shelter their guilty souls, and take encouragement to vice!—But, thanks to Almighty God, the Bible differently describes the church. It is not of this world; nor can any enter it but whom God by His renewing grace brings in. "Ye are not of the world, but I have chosen you out of the world." By their fruits ye shall know them!"

3. Infant baptism, in the view taken of it by the greater number of its advocates, appears to me in direct opposition to all the leading doctrines of God's word, as held either by Calvinists or Arminians. If children in baptism are admitted into the covenant of grace, which covenant, (according to Mr. H. F. Burder,) is "the covenant of redemption—the everlasting covenant—embracing all that man can desire, and all that Jehovah can impart," this subverts (1.) The doctrines of *God's election*,—the admission into the covenant would be man's work; (2.) The *universal guilt and depravity* of mankind before conversion; (3.) *Repentance*, under a sense of guilt and danger; (4.) *Faith*, or a looking to Christ for pardon and salvation; (5.) The *Atonement of Christ*,—presenting to a penitent a fountain opened for sin; (6.) *Regeneration* by God's word and Spirit; (7.) *Conversion* from sin and Satan to God. These and other doctrines, which are yet untried, need to have their minds cultivated, and duly furnished with scriptural knowledge. At all events, we think it should be allowed, that the qualifications of the ministers of Christ, are improved; and that the friends of religion should be impressed with the duty and vast importance of judicious efforts to promote such improvement. G.

The superintendent of one of the schools in Berlin, Huron county, Ohio, was a member of the first school established in England by Mr. Raikes.

If all the earth were paper, and all the plants of the earth were pens, and all the sea were ink; and if every man, woman, and child were a ready writer, yet were they not able to express the thousandth part of those joys that saints shall have in heaven. All the joy we have here in this world, is but pensiveness to what we shall have in heaven; all sweetness here, to that but bitterness.—Brooke.

Christ is a pearl, which whoever hath can never be poor, and which whoever wants can never be rich. Christ's riches are so many, they cannot be numbered; they are so precious, they cannot be valued; they are so great they cannot be measured.—Dyer.

I see that when I follow my shadow, it flies me; when I fly my shadow, it follows me: I know pleasures are but shadows, which hold no longer than the sunshine of my fortunes. Lest, then, my pleasures should forsake me, I will forsake them. Please most flies me when I most follow it.—Warwick.

That religion which men put on only for a cloak, will wear out and drop into rags, if it be not presently thrown by as a useless garment out of fashion.

As thou desirest the love of God and man, beware of pride. It is a tumor in the mind that breaks and poisons all our actions; it is a worm in thy treasure, which eats and ruins thy estate; it loves no man—beloved of no man; it disparages virtue in another, by detraction; it disdains goodness in itself, by vain-glory; the friend of the flatterer, the mother of envy, the nurse of fury, the sin of devils, and the devil in mankind; it hates superiority, it scorns inferiors; it owns no equals; in short, till thou diest it, God hates thee.—Quarles.

*Psalm lviii. 3. Isa. xlviii. 8.

† See the Church of England Service on Baptism and Confirmation.

‡ Multitudes of our fellow Christians will go with us in all points, and admit the entire spirituality of Christ's kingdom in every view of it, except upon this one point of infant baptism.—When we touch upon this, they instantly step back from us, and take their stand on Jewish ground, and urge the circumcision of the flesh; and there the spirituality of Christ's kingdom is lost sight of.

From the American Baptist Magazine.

H. R. JUDSON'S JOURNAL.

Continued.

7th. In the forenoon above twenty disciples assembled at the zayat; and after worship we examined and received five persons more, all from Tee-pah's village. Left Zuthee in charge of the zayat, and took Taubah in his place.—Visited Pan-choo's village, where some listened in silence.

8th. Went several miles inland to visit Ngou's village; but the people being Buddhist Karens, would not even treat us hospitably; much less, listen to the word. In the afternoon, reached Yah-dan's village, and visited the little church, chiefly to receive the confession of two female members, who have been implicated in making some offering to the demon, who rules over diseases—the easily besetting sin of the Karens. Spent the rest of the day in preaching to the villagers and visitors from different parts. Several professed to believe. Had a profoundly attentive, though small assembly at evening worship, on the broad sand bank of the river, with a view to the accommodation of certain boat people. We felt, that the Holy Spirit set home the truth in a peculiar manner. Some of the disciples were engaged in religious discussion and prayer, a great part of the night.

ADDITIONAL BAPTISMS.

9th. Several requested baptism. In the course of the day, we held a church meeting, composed of the disciples from Maulmein and others from the neighbouring village, and received three persons into our communion, all men, formerly disciples of the new prophet Areemaday. In the afternoon, proceeded up the river, as far as Zat-zan's village, where two old women of some influence in these parts, listened with good attention. At night, several of the disciples went inland, a few miles, to Lai-dan, where the inhabitants are chiefly Buddhist Karens; but finding Nah Kee-kah, the widow of Pan-mai-mlo, whose death is mentioned Jan. 12th, her parents and sister drank in the truth. I hope to visit them on my return.

10th. Went on to the mouth of the Yen-being, and as far as the great log, which prevents a boat from proceeding further. Providentially, met with Wah-hai, of whom I have heard a good report for some time. He was happy to see us, and we were happy to examine and baptize him. We then visited the village, whence they formally sent a respectful message, desiring us to go about our business, and found some attentive listeners.

INTERESTING ENCOUNTER.

11th. Lord's day. Again took the main river, and soon fell in with a boat, containing several of the listeners of yesterday, among whom was one man, who declared his resolution to enter the new religion. We had scarcely parted with this boat, when we met another, full of men, coming down the stream; and, on hailing to know, whether they wished to hear the Gospel of the Lord Jesus Christ, an elderly man, the chief of the party, replied, that he had already heard much of the Gospel; and there was nothing he desired more, than to have a meeting with the teacher. Our boats were soon side by side; where, after a short engagement, the old man struck his colors, and begged us to take him into port, where he could make a proper surrender of himself to Christ. We accordingly went to the shore, and spent several hours very delightfully, under the shade of the overhanging trees, and the banner of the love of Jesus. The old man's experience was so clear, and his desire for baptism so strong, that though circumstances prevented our gaining so much testimony of his good conduct, since believing, as we usually require, we felt, that it would be wrong to refuse his request. A lad in his company, the person mentioned Jan. 30th, desired also to be baptized. But though he had been a preacher to the old man, his experience was not so decided and satisfactory; so that we rejected him for the present. The old man went on his way, rejoicing aloud, and declaring his resolution to make known the eternal God, and the dying love of Jesus, on all the banks of the Yoon-za-ien, his native stream.

The dying words of an aged man of God, when he waved his withered, death-struck arm, and exclaimed, "The best of all is God with us," I feel in my very soul. Yes, the Great Invisible is in these Karen wilds. That Mighty Being, who heaped up these craggy rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts—He is present, by the influence of his Holy Spirit, and accompanies the sound of the Gospel, with converting, sanctifying power. "The best of all is God with us."

In these deserts let me labor,
On these mountains let me tell
How he died—the blessed Saviour,
To redeem a world from hell."

UNWELCOME FACT.

12th. Alas! how soon is our joy turned into mourning. Nah Nyah-ban, of whom we all had such a high opinion, joined her husband, not many days after their baptism, in making an offering to the demon of diseases, on account of the sudden, alarming illness of their youngest child; and they have remained ever since in an impotent, prayerless state! They now refuse to listen to our exhortation, and appear to be given over to hardness of heart and blindness of mind. I was, therefore, obliged, this morning, to pronounce the sentence of suspension, and leave them to the mercy and judgment of God. Their case is greatly to be deplored. They are quite alone in this quarter; have seen no disciples since we left them, and

Returned down the river—re-entered the Yen-being—had another interview with the listeners of yesterday—met with a Taling doctor from Kan-lah, near Maulmein, who listened all the evening with evident delight.

18th. Spent the day and night at Zat-zan's, See-hais and the village of Lai-dan, where we failed of finding Nah Kee-kah; but found her parents, who listened well. In these parts, I leave a considerable number of hopeful inquirers. May the Lord bless the seed sown, and give us the pleasure of reaping a plentiful harvest at no very distant period.

14th. Touched at Yah-dan's, and went down the west side of Kan-long, as before, to Thab-pa-nike's.

15th. Proceeded to Ti-yah-bans, where we left a few hopeful inquirers, and then went on to Pa-dah's village. In the evening, had worship at the chief's house.

16th. The opposition here is violent. The man who was baptized on my last visit, has been obliged to remove to the outskirts of the village—but he remains steadfast in the faith—and today, another man came out and having witnessed a good confession, was received into the fellowship of the persecuted. At night, run down to Poo-door's village, about five miles—found him at home, and spent the evening in persuading him to forsake all for Christ. His language is that of Agrippa, "Almost thou persuadest me to be a Christian." I have great hopes and great fears for his immortal soul. Three of the disciples went several miles inland to a village, where there are some hopeful inquirers.

17th. Returned up the river to Chummerah. In the evening, had a considerable assembly of disciples, preparatory to the administration of the Lord's Supper.

18th. Lord's day. Administered the Lord's Supper to thirty-six communicants, chiefly from villages on the Salwen.

JOURNEY BY LAND.

19th. Left Taunah and Moung Tsan-loon in charge of the zayat and boat, and set out with the rest of the disciples and two or three new followers, on a journey over land to the Dah-gyeing. In the evening, after marrying a couple at Tee-pah's village, had an interesting assembly, with whom we enjoyed religious discussion till near midnight. Two opposers came over, I trust, to Christ.

21st. In a neighbouring village, found a few who listened well. After spending the morning in instructing them, continued our journey eastwardly, and after 2-1/2 hours hard walking, reached a small village near the Dah-gyeing, where the people received us hospitably; but, being Boodhists, listened with no good disposition.

22d. Reached the new place, selected Jan. 9th, which we call Newville, about 40 miles distant, I conjecture, from Chummerah. Found two families only settled here; but others are about joining them. Some of the disciples went to the neighbouring villages to give information of my arrival.

23d. Most of the disciples visited me in the course of the day. In the evening, had a pretty full room; received and baptized one couple, who applied for baptism on my first visit, but were rejected.

24th. In the morning, had a small attentive assembly from one of the neighbouring villages. Then went on to Tee-pah's village, which we reached in season for evening worship.

26th. Three lads from Tee-pah's—two of them baptized—joined our company, with a view to the adult school at Maulmein. Took the boat at Chummerah and went down the river. Spent the night at Rajah's village. Some began to listen.

ARRIVAL AT MAULMEIN, AND SUCCESS.

27th. Ran down the river, without touching at any place by the way. At night reached Maulmein, after an absence of nearly a month, during which I have baptized nineteen, making eighty Karen Christians, in connection with the Maulmein station; of whom one is dead, and two are suspended from communion.

Am glad, yet sorry, to find, that brother Bennett arrived, a fortnight ago, from Calcutta, with a complete found of types, and yesterday sent a boat to call me; which, however, passed us on the way. Must I, then, relinquish my intention of making another trip up the river, before the rains set in? Must I relinquish for many months, and perhaps forever, the pleasure of singing as I go—

"In these deserts let me labor,
On these mountains, let me tell?"

Truly, the tears fall as I write.

30th. Corrected the first proof sheet of the New Testament in Burman. Moung Tsan-loon has re-commenced his school, with about a dozen adults and children, mostly Karens.

April 1st. Brother and sister Wade have touched here, on their way from Mergui to Rangoon. They have laid the foundation of a little church in Mergui, and left Pastor Ing in charge of that station, assisted, for the present, by Ko Mandoke and wife, from this place.

6th. Dispatched Ko Myat-kyan in the mission boat, with instructions to proceed up the Salwen, touch at Chummerah, take in the three Karen assistants, who are waiting there, and then follow the course of the Yoon-za-ten, to the residence of the new Karen prophet, Aree-maday, distant about ten days from Maulmein.

THE NEW PROPHET AREE-MADAY.

May 16th. The party sent up the Yoon-za-ten have just returned. They were well received by the prophet, an extraordinary young man of twenty, who, while he pretends to hold communication with the invisible world, professes also to be desirous of finding the true God, and becoming acquainted with the true religion.—Our people remained with him three days; during which time, they were surrounded with a crowd of his followers, and were obliged to preach day and night. They also visited several places, on their return, where the Gospel was never preached before. One young man accompanied them to this place, who requested to be baptized. We shall recommend him to enter the school, and wait until he becomes better acquainted with the new religion.

June 25th. Two of our neighbours have lately been baptized, and one Karen, Pan-mir by name, the chief of Tee-pah's village. He is now accompanying some of the Karen assistants on a tour round the island of Beeloo. Moung Tsan-loon's school numbers about twenty; some occasionally leave, after learning to read, and new scholars take their place.

Since my last date, brother Wade, having had a violent attack of disease, has been obliged to come hither in haste, for medical aid; and I have succeeded in persuading him to stay for the following reason:—Finding that I should be confined to this place, several months, for the purpose of superintending the printing of the New Testament, I was led to turn my attention

again to the Old, one third only of which is yet done; and, on making a calculation, I found, that I could finish the whole in two years, if I confined myself exclusively, to the work; otherwise, it would hang on, four years or more.—Considering the uncertainty of life, and the tenor of numerous letters lately received from home, I concluded, that it was my duty to adopt the former course; in order to which, however, it was necessary, that one of my brethren, acquainted with the language, should be stationed here, to take charge of the church and people of Maulmein, and the Karens in this region. On stating these things to brother and sister Wade, they concluded to remain; though nothing was further from their minds, when they first came round. I have, therefore, retired to a room which I had previously prepared at the end of the native chapel, where I propose, if life be spared, to shut myself up for the next two years; and I beg the prayers of my friends, that in my seclusion, I may enjoy the presence of the Saviour; and that special aid in translating the Inspired Word, which I fully believe will be vouchsafed in answer to humble, fervent prayer.

REV. DR. BOLLES, COR. SEC. A. B. B. F. M.

CAPTAIN MORRELL'S OPINION OF MIS-SIONARIES.

The group of small islands which lie near the northern extremity of the peninsula of Three Mountains affords many fine harbors (as does also the peninsula itself,) which ships of any size may approach with safety by daylight, if the weather be tolerably clear. Wood and water may be had here with very little labor. Sea-otters frequent the shores of these islands, as do the whole coast from hence to Cape Horn; and right whales, during the calving season, are found in all the principal bays in great abundance.

The navigator among these islands need not be apprehensive of any hidden dangers, as every thing shows itself in the day time; neither need he have any fears as regards the natives of this coast; as I have had communications with thousands of them, and can vouch for their being a harmless, inoffensive race. They are inquisitive, tractable, and would readily receive instruction. Could they be blessed with the same advantages from the labors of Missionaries which the natives of the Sandwich Islands have enjoyed, they would soon become equally civilized, intelligent, and moral. They are fit subjects for such instruction.

In this place I beg leave to detain the reader by another short digression, to show that the results of missionary labors abroad have been misrepresented, misunderstood, and much underrated. Among the native islanders of the Pacific Ocean, the good they have done is incalculable. I consider most, if not all, of the persons who have visited these islands in the character of religious missionaries, as the benefactors, not of the natives merely, but of the human race. I shall not allude to what spiritual benefits they may have conferred on those whom they have been instrumental in turning from paganism to Christianity, but I rest their defense on the good they have done to the cause of civilization, science, and commerce. They are inquisitive, tractable, and would readily receive instruction.

Ministers and others are frequently called to ordain an individual, of whose character and qualifications they have little or no knowledge. They have indeed an opportunity to examine the candidate, and thus gain some acquaintance with his doctrine, knowledge of divine things, and also some knowledge of his Christian character. But this last is sometimes drawn from an improper source. It may come from one who is deeply interested in the success of the candidate, and who, governed more by his partialities than by principle, withholds correct information, and suppresses facts, which, if known, would affect the decision of the council: or, if some things of an equivocal character transpire, gives a wrong view of them, and endeavors (often successfully) to suppress investigation. Such things have occurred in repeated instances where the writer has been present; and one of the unhappy results of such an ordination appeared not long since, in a case published in the Secretary. In addition to all this, the church which invites the council, taking it for granted that their favorite candidate must be ordained, circulate the news throughout the region, and collect a large assembly to witness the scene. The hour arrives; and even if perfect satisfaction be given by the candidate, all is hurry and confusion (unbecoming the occasion) to arrange for the usual exercises. No breathing time is allowed—no season of serious reflection—no fasting and prayer, as in the primitive churches! Alas! we have far departed from the spirit of the apostles, in reference to this very solemn transaction. We hurry over the work, as though it were of small consequence, and as though it were not a solemn and interesting truth, that that man's ministry would affect the eternal destiny of souls. If, as is sometimes the case, the council cannot conscientiously proceed, what feelings are engendered in many bosoms!

Another custom, which to the writer seems objectionable, is, that churches send delegates other than ministers, to decide the eligibility of the candidate, and the propriety of ordaining. I am aware that this is trending on delicate ground, in the view of those who consider all authority as centered in and emanating from the church. Certainly, we would be far from invading the rights or sovereignty of the church of Christ; but it is humbly conceived, that to vest the power of ordaining in persons ordained, and in such only, is the natural and prescribed order, obvious to reason, and consistent with the scriptures, and is no infringement of the rights of churches. Churches are separate and independent bodies, claiming and enjoying the right of self-government; but they do not appear to claim the right of administering ordinances; thus they tacitly yield to ministers, as though there was an inherent propriety in yielding this to persons officially qualified for these duties, and thus also they seem to admit that ministers have an authority, by virtue of their office, distinct from that of the church. It is not easy to perceive, therefore, why the right of ordaining is not also given, and given exclusively to persons officially qualified. The direction of the machinery (if I may so speak) is given to them; that is, none of our lay members preach the sermon, &c., but a large majority of them actually decide,—are in effect the council.—The evil arising from this course is obvious. Very many whose judgments are immature, are sometimes permitted to sway the minds of ministers, who, by a long and perhaps painful experience in the work, are best prepared to judge of the requisites for the ministry.

An instance occurred under the observation of the writer. A large council met, only four of whom were ministers. Facts were communicated, which, with other circumstances, determined three of the four against the ordination. But an effort was made to efface the impression produced on their minds, an overwhelming influence was exerted in behalf of the candidate, until they were literally forced into the measure. Assent was given, with an express avowal, that they acted in opposition to their own judgments, and simply as the servants or instruments of the council. Facts have since shown the impropriety of this ordination.

With regard to the ordaining power belonging exclusively to ordained persons, the scriptures seem sufficiently explicit, while it is presumed not a single instance can be found where members of the church, unordained, participate in the final decision and ordination.—See Acts vi. 3—6. xiv. 2, 3. Titus, i. 5.

a very wearisome voyage, bad winds, heavy sea, daily gales, but the strength of the Lord has overcome the opposition of the Prince of the Power of the Air. Mrs. Rosan and my daughter have suffered very much. Brother Chase has been generally unwell, but has been able to attend always daily, to our morning and evening exercises and lectures. The air of the land has now restored them all. I prepare hastily these lines in the hope to find still at Haver the packet which should have sailed yesterday.

RECENT DEATHS.

ROBERT HALL.

May 30, at Batavia, in the island of Java, aged 18 years, Robert, only son of the late Rev. Robert Hall, of Bristol,

JOHN NICHOLSON.

Died, August 26, the Rev. John Nicholson, who was for twenty-nine years the beloved pastor of the Baptist Church at Kingsbridge. A memoir of the deceased is in course of preparation, by the Rev. S. Nicholson of Plymouth.

The following communication merits, and we hope will receive, a candid perusal. To ordain to the ministry, is an important work; and all needful precaution should be used, to prevent the unworthy and the unprepared from entering that sacred office. It has long been our opinion, that in these particulars our churches sometimes acted injudiciously, and with a precipitancy quite reprehensible. We earnestly suggest whether there is not a necessity for Ministers' meetings in each county, or section of the state.

For the Christian Secretary.

ORDINATION.

"Lay hands suddenly on no man."—Paul.

DEAR BROTHER.—The plan pursued by our denomination in this state, in relation to the ordination of ministers, seems liable to serious objections in several particulars, and the evils arising from it are so numerous and painful, that it is to obviate these.

The writer merely intends at present to exhibit some of the objections which have occurred to his own mind, and some of the evils arising from our present course, which have fallen under his own observation; hoping that others may be induced to examine a matter so interesting to the prosperity of the churches, and suggest improvements.

The first objection is, that ordinations are almost uniformly attended to in a hasty and indiscriminate manner.

Ministers and others are frequently called to ordain an individual, of whose character and qualifications they have little or no knowledge.

They have indeed an opportunity to examine the candidate, and thus gain some acquaintance with his doctrine, knowledge of divine things, and also some knowledge of his Christian character.

But this last is sometimes drawn from an improper source. It may come from one who is deeply interested in the success of the candidate, and who, governed more by his partialities than by principle, withholds correct information, and suppresses facts, which, if known, would affect the decision of the council.

Perhaps it will be said, the Church in sending delegates to ordinations does not invest them with power to decide. Why then are they sent? Do they not decide? Are not ministers usually but a minor part of the Council? Are they not best qualified to judge in a case in which their own experience teaches them?

Has not the Holy Ghost made it their appropriate duty? Are others usually qualified to judge at all, in cases where they can from the nature of things have no experience to direct them?

Facts show that in some instances lay members do decide, and that they have insinuated to ministers refusing to act, that they refused at their peril. Thus persons unworthy of the trust have been ordained, and the whole odium has notwithstanding rested on ministers.

Will it not be right for our churches to inquire, whether in this case they have not taken upon them an authority not properly belonging to them, and in brotherly kindness restore it to those from whom it has been taken?

If the odium of improper ordinations must eventually rest on ministers, let them have the whole work to perform.

There is no danger that modest and deserving men will be rejected on the score of inferior abilities, and it is presumed the cause of Christ will not so often suffer through the misconduct of arrogant pretenders and disorderly ministers.

The last objection that shall now be offered is, that the examination and ordination are appointed at the same time. The improvidence of this is sometimes very apparent. In addition to the hurried manner of examining, which leaves but little time for a due exercise of the judgment, if any objection arises as to the propriety of ordaining, the council are at once met by the argument—"The congregation is collected, the candidate's character will be injured—if you do not proceed." Thus in some cases, councils are overborne in opposition to their better judgments—they forget or neglect the apostolic direction, "Lay hands suddenly on no man," and repeat at leisure.

Because of these things and others which might be named, the interests of our churches are in some places prostrate.

To the churches—to ministers we say, shall these things continue? Are there no minister's meetings—no associations, where these subjects may be discussed and where a suitable and scriptural mode of ordaining may be settled, and the interests of the Church in these respects promoted?

We do not wish to be understood as throwing

the whole business of introducing persons into the ministry, into the hand of ministers.

We wish only to distinguish the parts allotted to each, that is, the Church and the ministry.

To us it seems the Scriptures very clearly and distinctly assign to each their appropriate share,

as might be argued from the case of the seven deacons. Acts vi. 3—6. Choose ye out from among yourselves seven men, &c. whom we may appoint (ordain) &c.

Here we may admit that it is the privilege and indeed the duty of churches to make a selection of suitable persons for office, including of course for the ministry, that is, as we say, it is theirs to call and license to preach, but who can help seeing that having done thus, they have performed all their duty; while the ultimate question of ordaining them, is left to a council of ministers only.

Should it be said that the privilege of ordaining was reserved by the apostles to themselves as apostles, and not as ministers, this would be contradicted by facts. See Acts xvii. 23, where Luke, though not an apostle joins with them in ordaining Elders. That it was the duty of ministers to ordain, is farther shown by the instruction given to Timothy, in relation to the qualifications requisite for Bishops and Deacons. 1 Tim. 3d chapter, and which the apostle directed to Timothy as a Pastor, because of the part he should sustain in ordaining elders and other officers. If the apostle merely intended to sketch the qualifications of these officers for the benefit of the churches, the information would have been given in one of the epistles directed to them, as its most appropriate place. But in the fifth chapter, 22d verse of the same epistle he says to Timothy, "Lay hands suddenly on no man," indicating that the right of ordaining pertained to his office, and the ultimate decision belonged to him.

This part of the ministerial office is again clearly distinguished by Paul in his epistle to Titus, i. 5. "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee, &c."

The apostle there again describes the qualifications of a minister, to show that it was his appropriate business to be the arbiter in these cases, and to show the churches that it was not incidental, but by design that these qualifications were mentioned not in epistles directed to them, but in those specially directed to ministers. Again, as if no doubt should be suffered to rest on this subject, the apostle instructs Timothy, 2d Tim. ii. 21, as follows; "And the things which thou hast heard from me among many witnesses, these commit thou to faithful men who shall be able to teach others also." Thus the Scriptures show, that the Church calls to the ministry only as it were on trial, and the final decision of the question in relation to their fitness is vested in the ministry.

Perhaps it will be said, the Church in sending delegates to ordinations does not invest them with power to decide. Why then are they sent?

Are they not best qualified to judge in a case in which their own experience teaches them?

Has not the Holy Ghost made it their appropriate duty? Are others usually qualified to judge at all, in cases where they can from the nature of things have no experience to direct them?

Do they not decide? Are not ministers usually but a minor part of the Council?

Are they not best qualified to judge in a case in which their own experience teaches them?

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CHRISTIAN SECRETARY.

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brother Gates, pastor of the Baptist Church in Preston city, made a number of very appropriate remarks on the importance and happy tendency of union and love between people and pastor; and exhorted us to continue in, and cultivate the union which he was so happy to see existing at the present time. Some other brethren exhorted, after which the Union hymn was sung, and the meeting closed by prayer. Thus closed an interview refreshing to our souls. Each was disposed to say, "it is good to be here." We all felt our love and union increased, and our hearts strengthened and encouraged. My prayer is, that God would make me more faithful in serving him—more successful in the ministry, and more profitable to Zion.

I am of opinion that if people would make their pastors a visit at least once in the year, and in that way give them manifestations of their affection and respect for them and their families, it would be attended with much good to Zion.

Yours, Esek Brown.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 19, 1833.

The present Number commences the twelfth volume of this paper. During the eleven years of its continuance, it has received the constant support of many of the friends of Zion; there are yet some, however, in almost every Baptist Church in the state, whose circumstances enable them to receive and pay for a paper, who have not extended to the Secretary their patronage. The utility of a well-conducted religious paper is so apparent, that each large denomination of Christians in this country, has one or more organs of intelligence for their respective Churches, which are intended to advance and support their particular doctrines and interests. If the principles advocated are correct, and the spirit of Christ pervades its columns, a publication of this kind must be of sufficient importance to demand the aid and support of the members of the respective communions. In conducting this paper the four preceding years, it has been a source of regret to us, that our friends have furnished communications for its columns, so sparingly; what has rendered this withholding of aid more to be regretted, is the fact, (well known to many) that, in consequence of the numerous and pressing cares, which daily occupy our time and attention, it has been impossible to devote as many hours to the Secretary as was to be desired. With some knowledge of our own imperfections, in addition to the difficulties just named, it would have been no matter of surprise to us, had the complaints from our readers been far more numerous. Were it not that a deep interest has been felt for the continuance of the Secretary, ever since its commencement, our connection with it would have ceased, years since. The limits of this state are quite circumscribed; and although the number of our denomination is respectable, when compared with some others, it is a truth that they do not share largely in the possession of this world's goods; neither have they been remarkable for a love of literature. Thus circumstanced, the patronage could not be expected to be very large; it might however have been greatly increased, by the friendly aid of all the ministers and active brethren in the Churches. The number of subscribers has considerably increased, within the past year, but there is sufficient room for a still larger accession of patrons, and we particularly request the friends of the paper to use their influence on its behalf, at the present time. Did circumstances warrant the expenditure, a larger sheet would have been used the present week; whenever it can be done without involving the establishment in debt, it is our purpose to do it.

We acknowledge with pleasure and gratitude the favours which have been bestowed by friends and faithful agents, who have, in promoting the interests of the paper, made sacrifices of time and money.—

This has been done, we are assured, from the best of motives, and they have a reward, on retrospective view, of which none but the liberal of heart, are recipients.

It is not our intention to make pledges as to the improvement of our sheet the present year; the reader will notice that new type is now used, of rather less size than that on which it was recently issued, and it is our desire to increase its interest and utility. The aid of correspondents, on practical subjects, is earnestly solicited.

JOINT LETTER OF THE MISSIONARIES—Mr. Judson's JOURNAL.—These papers will be read with very great interest. An appeal for help so pathetic will not be made in vain. The secluded Missionary will have the prayers of his brethren, while translating the words of life, to furnish the bread of heaven for famine, suppliant Burmah."

"The Appeal for Burmah," in our poet's corner, will cause to vibrate the most latent chord of the human heart. We are deeply grateful for the favour.

"Few like thee, melodious sing."

The following was some months since handed to us; owing to inattention on our part, we have neglected to present it to other friends for their signatures.

The importance and utility of religious Periodicals will not at the present day be called in question. The Christian Secretary, as one of these periodicals, is regarded as a valuable auxiliary to the cause of evangelical truth. Spreading before its readers weekly, instructive communications on various religious topics—the success of Domestic and Foreign Missions—the progress of revivals—and the happy results of Sabbath School, Tract, and Temperance operations, it essentially aids in the diffusion of religious knowledge and the promotion of true piety and christian benevolence.

Containing as it does, frequent heart stirring communications like that of Mr. Judson to Mr. Grow, of this state, it is obvious that much less would be done for the cause of missions than now is, if it should be suffered to fail for want of sufficient encouragement.

Multiplicated as papers of this kind are by different denominations, the Christian Secretary must look to the Baptists of this state for support. Our object therefore in making these remarks, is to bespeak for it a more extended patronage; and we earnestly wish that it may be taken by every Baptist family. Then

Mr. Robert Todd, an English merchant, late of Alexandria, now resident at Beyroot, has taken efficient measures to ascertain whether that once interesting Christian convert ASAAD SHIDIAKI is still numbered among the living. For this purpose he had a personal interview with Ibrahim Pasha immediately upon the surrender of Acre to that victorious chief. Ibrahim

no sooner learned the wishes of Mr. Todd, than he furnished him the necessary guard, and authority to go wherever he might choose in search of ASAAD SHIDIAKI; and to bring him, if to be found, to such place as he should direct. Mr. Todd was also authorized to carry by assault the convent of Canobeen, or any other convent or building on Mount Lebanon, where he might desire to search. Upon a thorough examination, Mr. Todd has come to a full conviction that ASAAD is dead. Of this fact he was assured by the Patriarch and Monks at Canobeen. Mr. Todd was shown the little cell in which Shidiaki had been by them immured, and also a spot which they said was his grave; offering instantly to disinter the body if so desired. Thus it seems, has fallen this devoted Christian disciple, a martyr to the unfeeling bigotry of an anti-christian form of "The Church."

BAPTIST CHURCH AT BROOKLYN, CT.

This church, we are pleased to learn, has happily succeeded in obtaining, by purchase, a commodious house of worship, and without incurring any unliquidated debt. The procuring of this convenient place for its public services, may with propriety be deemed an era of no small importance in the progress of this infant church. A society, the formation of which, from various considerations, had hitherto been delayed, has now been organized with pleasing prospects. The number of those who are disposed to aid this rising interest, is indeed not large. But if actuated by the spirit of benevolent enterprise so characteristic of the present age, this "little one" may hope, through the blessing of God, soon to become, at least, some hundreds. Situated in the midst of a flourishing village, the capital of an enterprising and thriving county, this church certainly presents peculiar claims upon the public, so sparingly; what has rendered this withholding of aid more to be regretted, is the fact, (well known to many) that, in consequence of the numerous and pressing cares, which daily occupy our time and attention, it has been impossible to devote as many hours to the Secretary as was to be desired.

AMERICAN BOARD OF MISSIONS.

The Missionary Herald of the present month contains a brief review of the operations of the Board during the past year. The Board have under their care twelve Missions, embracing fifty-five stations; seventy-five ordained missionaries; four physicians not ordained; four printers; eighteen teachers; twenty farmers and mechanics; and one hundred and thirty-one females, married and single—making a total of two hundred and fifty-three laborers in heathen lands, dependent on the Board, and under its immediate direction. There are, also, four native preachers; thirty native assistants; twenty-four hundred and seventy-five schools, and fifty-nine thousand eight hundred and twenty-four scholars. The thirty-six churches gathered among the heathen contain about eighteen hundred

States, and the amendment reported by the Committee on Public Lands, (in lieu of the original bill), to reduce the price of the public domain, &c. Mr. Bibb addressed the Senate upwards of an hour and a half, in favor of the amendment and in opposition to the original bill. Before he had concluded he gave way for a motion to adjourn, which carried.

Thursday, January 10.

The Senate resumed the consideration of the bill introduced by Mr. Clay, appropriating, for a limited time, the proceeds of the sales of the public lands, and granting lands to certain States, and the amendment reported by the Committee on the Public Lands, (in lieu of the original bill) for the reduction of the price of the public domain. Mr. Bibb concluded his remarks, in opposition to the bill, and in favor of the amendment. The further consideration of the subject was postponed to, and made the special order for today. Some time was spent in the consideration of Executive business.

Friday, January 11.

Mr. Miller laid before the Senate, certain resolutions of the Legislature of South Carolina in relation to the Proclamation of the President, which were, on his motion, ordered to be printed.

HOUSE OF REPRESENTATIVES.

Monday, January 12.

The resolutions reported from the Committee of Ways and Means, on Thursday, providing that the Tariff bill should be disposed of, came up—the previous question having been heretofore sustained upon it. Mr. Denny moved to lay the resolution on the table, upon which the ayes and nays were ordered. Mr. Taylor moved a call of the House, on which Mr. Taylor demanded the ayes and nays, which were ordered. The motion for a call was negatived—ayes 71, nays 116. The question was then taken upon the motion to lay the resolution on the table, which was also negatived—ayes 73, nays 112. The question, "Shall the main question be now put?" was carried—ayes 107, nays 33. Mr. Denny then moved that the House proceed to the order of the day. The Speaker decided that the motion was not in order—the House having determined that the main question on the adoption of the resolution be now put. This decision was confirmed by the House. Mr. Denny demanded the yeas and nays on the adoption of the resolution which were ordered. The resolution was adopted, ayes 113, nays 32.

Tuesday, January 13.

The bill to exempt merchandise imported under certain circumstances, from the operation of the act of 19th May, 1828, which was under discussion on the preceding day was laid on the table, ayes 99, nays 39. Various bills which had been made special orders were postponed, and the House went into Committee of the Whole on the state of the Union, in which the bill to reduce and otherwise alter the duties on imports was taken up. Mr. Verplanck explained the principles of the bill at length. After he had concluded the Committee rose and the House adjourned.

Wednesday, January 14.

Several private bills were reported by the Standing Committees. The House went into Committee of the Whole on the state of the Union, upon the bill to reduce and otherwise alter the duties on imports. Mr. Wayne in the Chair. Mr. Huntington addressed the House two hours in opposition to the general principles of the bill, and concluded by moving that the 31st and 32d paragraphs, imposing duties on tea and coffee be stricken out. Mr. Ingerson followed in opposition to the bill—before he had concluded the Committee rose. After concurring with a formal amendment of the Senate to an appropriation bill, the House adjourned.

Thursday, January 15.

Mr. Wickliffe, from the Committee of Public Lands, reported a bill authorizing the President to change the location of Land Offices, which was read twice and ordered to be engrossed for a third reading.

Friday, January 16.

The whole day's sitting was occupied in the consideration of private bills.

General Intell'gence.

From the N. Y. Daily Advertiser.

PARSIS, Dec. 2.—That neither in France or Belgium the mockery of war is anticipated, we have good reason to believe. In the former country, every preparation is making for war. Gen. Schramm's division of reserve was to have crossed the frontiers on the 30th of Nov. The 5th regiment of the line, stationed at Lille, has also been ordered to Belgium. A General Order has been issued, prescribing the completion of the three first battalions of regiments of the line.

Thursday, January 17.

Mr. Wickliffe, from the Committee of Public Lands, reported a bill authorizing the President to change the location of Land Offices, which was read twice and ordered to be engrossed for a third reading.

Friday, January 18.

The whole day's sitting was occupied in the consideration of private bills.

CONGRESSIONAL.

TWENTY-SECOND CONGRESS.

SECOND SESSION.

Mondy, January 7.

Mr. Smith, from the Committee of Finance, reported the several appropriation bills from the House of Representatives, which he gave notice he should call up to day.

Mr. Bent introduced a bill granting to the State of Missouri, a quantity of public land, for the purposes of Internal Improvements, which was read twice and committed to the Committee on Roads and Canals.

Mr. Ponder moved to take up the resolution submitted by him on the 17th ult. calling on the Secretary of the Treasury for his opinion, &c. on the subject of the Tariff and the reduction of the revenue, which was disagreed to, yeas 3, nays 31. The Senate proceeded to take up the bill to appropriate for a limited time, the proceeds of the sales of the public lands, and granting lands to certain States, and the amendment reported by the Committee on the Public Lands, proposing in lieu of the original bill, a reduction of the price of the public lands, &c. Mr. Kane addressed the Senate at length in opposition to the original bill and in favor of the amendment. Mr. Clay followed in reply, and spoke an hour and a half in favor of the original bill and in opposition to the amendment. When he had concluded his remarks the Senate adjourned.

Tuesday, January 8.

Several appropriation bills from the House of Representatives, were considered in Committee of the Whole, and subsequently ordered to be read a third time. Some time was spent in the consideration of Executive business.

Wednesday, January 9.

Mr. Forsyth presented a preamble and Resolutions adopted by the Legislature of Georgia recommending various amendments to the Constitution of the United States, and making application to Congress for the call of a Convention, with a view to such amendments. Mr. Forsyth also laid before the Senate a Report and Resolutions of the Legislature of Georgia in relation to the appropriation of the public money by Congress, to objects of Internal Improvements.

Thursday, January 10.

The Senate resumed the consideration of the bill to appropriate, for a limited time, the proceeds of the sales of the public lands and granting lands to certain

States, and the amendment reported by the Committee on Public Lands, (in lieu of the original bill), to reduce the price of the public domain, &c. Mr. Bibb addressed the Senate upwards of an hour and a half, in favor of the amendment and in opposition to the original bill. Before he had concluded he gave way for a motion to adjourn, which carried.

Thursday, January 11.

The Senate resumed the consideration of the bill introduced by Mr. Clay, appropriating, for a limited time, the proceeds of the sales of the public lands, and granting lands to certain States, and the amendment reported by the Committee on the Public Lands, (in lieu of the original bill) for the reduction of the price of the public domain. Mr. Bibb concluded his remarks, in opposition to the bill, and in favor of the amendment. The further consideration of the subject was postponed to, and made the special order for today. Some time was spent in the consideration of Executive business.

Friday, January 12.

The Board of Health of Washington, D. C., report that the number of deaths by Cholera, during the last summer, was 459.

The navigation of the Hudson river is, for the present, suspended. The Linneus started yesterday, but could proceed only ten miles, and returned with her passengers.—*Genius of Temperance.*

A melancholy event occurred about ten days ago in Somerset county. A party of friends on a visit to a neighbour, were crossing Wethersfield creek in a canoe, when it upset, and three persons were drowned, viz.—Mr. George L. Walter, his sister Anna Maria, and Miss Adeline Jones. A sister of the latter escaped death by the buoyancy of her clothes, which kept her above water until she was rescued.—*Baltimore American.*

Text. "Who hath wounds without cause? They that tarry long at the wine."—*Sophronia.*

Comment.—"We understand that the young officer who was wounded in the late duel, had a leg amputated on Wednesday, and that doubts are entertained of his recovery. It is said that the quarrel originated in the very important occurrence of spilling some wine on the mess boy's plate at sea! A "point of honor" truly!"—*Boat and Prowler.*

Inference.—"Wine is a mocker"—and will mock the wise men who p'ead for its harmlessness.—*Genius of Temperance.*

Sturm at Acient.—The steamboat Lancaster, from Pittsburgh, reports the steamer Portsmouth, as having collapsed her fune, while lying at Louisville, by which unfortunate accident eight men were killed.—The same boat reports the steamer Citizen snagged and sunk in the Upper Mississippi.—*New Orleans Bulletin.*

SHOCKING MURDER.

A murder of a most extraordinary character was committed on Wednesday night on board the sloop, Andrew Jackson, laying at the wharf in the East River, near the foot of Governor's Lane, on the person of Arthur Miller, the Mate. He was found dead yesterday morning, laying on the floor of the cabin, with thirteen gashes on and about his head, five of which were made with an axe. One arm was out and the other in his jacket sleeve—his vest and trousers much torn. He left his friend's house in Water-street, about 6 o'clock in the evening, and probably went on board to turn in, and was in the act of undressing, when he was attacked by persons who had secured themselves in the cabin; resistance was no doubt made, but the unfortunate Miller was overcome and murdered.

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fection of which they are capable?"—PLATO.

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CARTES.

CONTENTS OF THE VOLUME.

Influence of Mental Cultivation upon Health—General Observations.

CHRISTIAN SECRETARY.

POETRY.

For the Christian Secretary.

APPEAL FOR BURMAH.

Occasioned by reading the Letter of the Burman Missionaries to the Churches.

Up to the golden Ava,—up to her
Who sitteth as a lady in her pride,
Among the eastern nations. Did her lay
Her pagan glory at the feet of Christ,
And o'er her glittering turreted plant his cross.—
—The Burman princes die, they grope their way
Through the dark valley, and none girdeth them
For their returnless journey.—Send the flame
Of God's eternal word, that they may light
The soul's deep lamp, ere fleeting life go out,
And humbly cast before the King of kings.
Their crowns barbaric.

Servants of the Lord!
Who st your ease, in you blest western clime,
Do thong his altar—shelter'd from the storm
And from the heat—to whom the heathen's cry,
Far off and deadened by the ocean-wave,
Doth come so soft as scarce to wake the prayer,
Is Brahma's spirit dead?—Is there no soul
Like Martyn's left among you?—Doth the zeal
Of Pisk and Parsons perish in their graves?
Ye too, who in the sacred shrine of home
Are priestesses—remember ye who stood
By Judson's side, so faithful unto death,
Who, out of tribulation, found her robes
Made white in Jesus' blood?

Thou God of Love!
Hold back the curse of Moroz from our land,
Which, fed to fullness with the bread of heaven,
Sleeps over her cup of blessings, and forgets
To gather up the fragments of the feast,
For famish'd, suppliant Burmah.—

L. H. S.

From the New York Evangelist.

"The silver is mine, and the gold is mine, saith the Lord of Hosts."—The Prophet Haggai.

Whose is the gold that glitters in the mine?
And whose the silver?—Are they not the Lord's?
And lo! the castle on a thousand hills,
And the broad earth with all her gushing springs,
Are they not his who made them?—

Ye, who hold
Slight tenantry therein, and call your lands
By your own names, and lock your gathered gold
From him who in his bleeding Saviour's name,
Doth ask a part,—whose shall those riches be
When like the grass blade from the autumn frost
Ye fall away?

Point out to me the forms
That in your treasure-chambers shall enact
Glad mastership—and revel where you toiled
Sleepless and stern.—Strange faces are they all!

—Oh man!—whose writhing labors are for heirs
Thou knowest not who, thou in thy moulder bed
Unhonored, unchronicled of them shalt sleep—
Nor will they thank thee that thou didst beware
Thy soul of good, for them.—Now thou mayst give
The furnished, food—the prisoner, liberty,—
Light to the darkened mind,—to the lost soul
A place in heaven.—Take thou the privilege
With solemn gratitude. Speak as thou art
Upon earth's surface,—gloriously exult
To be co-worker with the king of heaven.

L. H. S.

GRIMKE'S ADDRESS
TO THE PEOPLE OF
THE STATE OF SOUTH CAROLINA.
Concluded.

But again, do you believe that any vessel of a foreign country would venture to cross the bar, without having called at the floating Custom House, and paid the duty? Certainly you cannot believe it; because you know that forfeiture would be the result. Would any vessel of a sister State be willing to take the risk? I know that you must acknowledge she would not. Is not then your trade annihilated by this simple process; and by the time you had built a navy and disciplined an army, your credit would have perished, and your army and navy be unpaid? Your Governor has recommended a clearance from the Executive under the seal of the State. I cannot do so little justice to his good sense and his knowledge of public business, as not to believe, that he knows it would be of no more avail, with the navy of the Union, than your replevin writs: and as to foreign ports, they would pay no more attention to such a paper, than to the certificate of any other respectable man.

Whatever you may think of your sovereignty, to collect that foreign nations know nothing of you. To them, under the Laws of Nations, and your leaders all know it better than I do, South Carolina could no more be noticed, by foreign governments, than America could notice Wales or Scotland, Flanders or Venice. You have told the world, by all your public acts, that South Carolina is not a Nation, but that to all the rest of the world, she is but a district of one great Nation. You have said to the world, neither know, nor notice me; until the Government of this Union shall acknowledge me, by a like public act, both sovereign and independent. Are you offended at my freedom of speech? You know that I speak nothing but the plain, naked truth; when I tell you, that the Nations of the Earth can no more notice you, than the Government of a sister State could notice the District of Colleton or Abbeville. Foreign Powers know and can know nothing of our country, but through its government; and who knows so little of history, and of Public Law, as not to acknowledge, that the People and Government of South Carolina have neither name nor place, in the record of international rights and duties. As a Nation, if you ever were one, you are dead to all the world. Be not deceived. The dry bones of the perished Confederation possess no talisman power to give you life. The World may be called to gaze on the blockade of your coast; on the alternate execution of Traitors to the State, and Traitors to the Union; on the battle field of brothers, and the conflagration of your towns; but to that world it will be the history of a rebellious Province, not of an Independent Nation.

Thus have I endeavored to set before you faithfully and fearlessly, what the Nation can do, what the Nation may be expected to do.

But, I beseech you, mistake me not. I approve no such course. Had I the power and the right to bind the Union, I would have them say to Carolina, "We have resolved to take away every possibility that a drop of blood may be shed, in a contest between yourselves and the Union. We shall therefore remove every soldier from the State, and abandon the fortifications in your harbor. In your safe keeping, for we at least will trust your faith and honor, are all our munitions of war. On this station, will be kept as usual only the customary naval force, and even that shall be removed, if you require it. Between us there shall be no other law but that of peace, and reason. We will not, in any event, employ the navy, much less the army, or even the militia of your sister States against you. Let the Nation lose millions of revenue, rather

than a drop of your blood should be shed, in its collection. We cannot yield our opinion to you; for a vast majority of the people and of your sister States approve ours and condemn yours; but let the Union perish before its cement shall be the blos of brothers.

We shall go onward, in what appears to us the path of duty to the Union, and even to yo'selves. But if you interfere, we shall not resort to force. Our instructions to our officers will be, in such a case, to employ none against your authority. If you continue in the Union, we are willing to cust to your good sense, and your justice, for indemnity. If you continue not, we are willing to bear the loss, rather than use violence to prevent it. Cast what it may, we never will employ against bro'thers the weapons of an enemy.

We give you a yes to reflect. We beseech you to do it, in calmness and moderation, in the spirit of peace and love. We conjure you to do it, by all that is holy in liberty, commanding in duty, and precious in the recollection of our common history." At the end of that year, I would have the Union ask you to meet in Convention. To that assembly I would have them send a delegation of the wise and venerable men of a former age, one from each of the other States in the Union. These should come to you, in the garments of mourning, and with the deep and solemn feeling of the Priests and Popes, whom the Romans sent to depurate the wrath of Coriolanus. I would have them address your delegates in that spirit, which breathed the pathetic sentiment, "Daughters of Jerusalem weep not for me, but weep for yourselves, and your children." I would have them ask, are you prepared to yield your opinion to that of all your Sisters. If you replied that you were not—I would have them pronounce, in the sublime and affecting language of freedom and brothers, your divorce from the marriage bond of the Union.

Then, had I authority to speak for the sister States and the National Government, I would have their delegates say to Carolina, in grief not in anger, "Depart in peace. Never shall American blood be shed by us, in civil contest. You have shown that you know not the character of the Union; that you bear to it no love: that you estimate its value, not by the precious privileges and glorious associations, which dignify and adorn it; but by the ledger and the price current. You have shown by your Ordinance, that you understand not, or count as nothing, the cardinal principles of American freedom: that you can violate "deliberately, palpably and dangerously," your own and the Constitution of the Union; that you can set at naught the ancient landmarks of legislative power, and the independence of the judiciary; the sanctity of contracts, and the purity of the trial by jury. You have shown, that in the name of Liberty, you can smite and dishonor her: that with her praise on your lips, you have put her to shame by your deeds: that you have ceased to be an American Republic. Depart in peace; with the blessings and the grief, not the curses and wrath of your sisters. Depart until you shall again become worthy of the society of Free States, of a place in the Sisterhood of American Republics."

Such would be the sentiments which I should utter, had I power to speak for the rest of the American family. But, it is among rulers, as among individuals. Few have the wisdom to acknowledge, or the courage to act on the noble and lovely principles of Christian Peace. The battle ship and the tented field, the sword and the cannon, the science and the stratagems of war, are at once the symbols of power, and the proofs of courage, the logic of Statesmen and the eloquence of Patriots. The very dead, who lie in their gory beds at Lexington and Bunker, at King's Mountain and Eutaw, the victims of foreign bayonets, are invoked to bless fratricide; and the chivalry of the South, becomes a watchword, to kindle the pride and inflame the passions of brother against brother. And it is to the sordid elements of pride and passion, of selfishness, jealousy and prejudice, that the American Statesman is willing to appeal? Can he consent to make the sword the arbiter, in any event, under any circumstances, between the States themselves, or between one of them and the Union? God forbid that a drop of blood should ever be shed in such a cause. I would have the Union say to South Carolina, "If your people prefer a separate existence, let them have it: if they would rather enjoy foreign dependence on natural enemies, (for that is inevitable,) than a brotherly dependence on their own kindred, it be so; if they prefer to the republican government of the Union, the anti-republican Ordinance of their Convention, let them be gratified." But who believes, that the Union will act thus? With the same elements of pride and passion, of selfishness, jealousy and prejudice, which inflame you, can you doubt that the National Fulers, elevated by the consciousness of superior power, will take up the gauntlet, which you have cast at their feet?

For myself, I trust, that I hold with an inflexible conviction the sentiment, that the character of the War, in any point of view is unchristian, and in civil contest, is absolutely and unchangeably anti-republican. Above all, in our American Republics, so incomparably superior in their elements and structure, to all other governments, ancient or modern, I hold the appeal to arms, on disputed questions of any kind, to be ingratitude to Heaven, treachery to the cause of regulated government, and actual hostility to the highest interests of Freedom. It is the duty of the American family, and their safety and happiness demand it, that the sword never should be drawn among themselves. Let them resolve inflexibly, that this shall be the great law of their social compact: that the law of violence and blood shall be forever blotted out, from the tables of their Law: and the Golden Rule of love, the test of a Christian People, the highest fountain of peace and happiness, the highest security of Freedom herself, the true glory of confederated republics, shall be written there in its stead. All acknowledge the truth, and admire the beauty of these sentiments.—And yet, of that all, how few have the courage and the wisdom, with a calm and single-hearted, resolute purpose, to take the only Christian, the only Republican ground, the sword shall never be drawn by brother against brother, or by brothers against the Family Government of brothers! Who is so blind as not to see, that the great danger of the American States lies in the Law of Violence? Who does not know, that the sword among Freemen, is the assassin's dagger to Liberty? The blood of martyrdom shed on the scaffold, is the very dew of Heaven to perishing liberty; but the blood of civil contest, in a republic, is to her as consuming fire from the bottomless pit—What but the prospect, what but the preparation for an appeal to the Law of Violence, could have led your Convention to invade the State and National Constitutions so palpably and deliberately: and to substitute the treacherous beacons of tyranny, for the eternal landmarks of freedom? These infractions are the more dangerous and hostile to freedom, because they are a highway for military power. Already, in the vast may behold its standard unfurled. Its baton shuns the waste in no faint murmur to your ear, and Liberty stands agast at the scene. It is a vision of brothers murdered by brothers, of the widow and the orphan, mourning over fathers and sons, kindred and friends, slain by each other. Shall it be a vision? It must be such, if you will it. But if you stand by, and speak not the will of a free, enlightened, Christian, peaceful people, it will be your own history, the very next year.

For myself, I protest in the name of the Religion of Peace; in the name of our sister Republics; in the name of Liberty throughout the world; in the name of Washington, Franklin and Jay, against this fraternal violence, against the Law of the Sword. I adjure you by the hopes of the noble army of martyrs, on the scaffold of tyranny and at the stake of persecution, to banish forever the law of the sword. I adjure you by the bitter experience in the eternal world, of tens of thousands, who have perished in the battle-shock of hell, to banish it forever. I adjure you by the coming ages of her children, whether of the darkest or the brightest ages of Liberty, to banish it forever. I adjure you in the name of the God of our

Fathers, who hath given you the noblest inheritance, the most glorious prospects, ever conferred on his children, to banish forever the Law of Violence, the Law of the Sword.

I at least have resolved, and may God give me strength to abide by that holy purpose, that come what may, I shall never bear arms in a civil contest. Property, personal liberty, life itself, are my country's.—They are in her power. I have loved: I have honored: I have served her. Let her make me a pauper; let her cast me down into the dungeon of her wrath; let her drag me on the traitor's hurdle to the scaffold of her avenging justice; but never can she blot out from my soul a brother's love; never shall she brand that

she is different; they are of such daily use and necessity, that they form not the materials of mental luxury, so properly, as the food of the mind. In improving the character, the influence of general knowledge is often feeble and always indirect; of religious knowledge the tendency to purify the heart is immediate, and forms its professed scope and design. This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent. To ascertain the character of the Supreme Author of all things, to know, as far as we are capable of comprehending such a subject, what is his moral disposition, what the situation we stand towards him, and the principles by which he conducts his administration, will be allowed by every considerate person to be of the highest consequence. Compared to this, all other speculations or inquiries sink into insignificance; because every event that can befall us is in his hands, and by his sentence our final condition must be fixed. To regard such an inquiry with indifference is the mark not of a noble but of an abject mind, which, immersed in sensuality, or amused with trifles, deems itself unworthy of eternal life. To be so absorbed in worldly pursuits as to neglect future prospects is a conduct that can plead no excuse until it is ascertained beyond all doubt or contradiction that there is no hereafter, and that nothing remains but that we eat and drink, for to-morrow we die. Even in that case to forego the hope of immortality without a sigh—to be gay and sportive on the brink of destruction, in the very moment of relinquishing prospects on which the wisest and best in every age have delighted to dwell, is the indication of a base and degenerate spirit. If existence be a good, the eternal loss of it must be a great evil: if it is an evil, reason suggests the propriety of inquiring why it is so, of investigating the maladies by which it is oppressed. Amid the darkness and uncertainty which hang over our future condition, Revelation, by bringing life and immortality to light, affords the only relief. In the Bible alone we learn the real character of the Supreme Being; his holiness, justice, mercy, and truth; the moral condition of man considered in his relation to Him is clearly pointed out; the doom of impudent transgressors denounced, and the method of obtaining mercy through the intercession of a Divine Mediator plainly revealed.—Robert Hall.

Scripture. I was envious at the foolish, when I saw the prosperity of the wicked; they are not in trouble as other men; neither are they the wicked plagued like other men. Their eyes stand out with fatness, they have more than heart could wish. There was a certain rich (wicked) man, who fared sumptuously every day. There was a certain beggar, (righteous), full of sores, who desired to be fed even with crumbs.

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We often have seen the righteous in constant trouble, and the vilest of men living in ease and earthly splendor. Is this their punishment?

Scripture. Except a man be born again, he cannot see the kingdom of God. Except ye be converted, ye shall not enter the kingdom of heaven.

Universalism. All men, without exception shall enter into, and forever enjoy the kingdom of heaven, and all its blessings. All this about a change of heart, forgiveness of sin, revivals, &c. is nothing but priest craft, and those who say they have experienced what their neighbours have not, are all Pharisees, boasting of their great goodness, and thanking God they are not like other men.

Universalism. No man shall die in his sins.

Scripture. Jesus said unto them, ye shall die in your sins.

Scripture represents salvation as being conditional. He that believeth and is baptized shall be saved. Come unto me and I will give you rest. Repent and be converted, that your sins may be blotted out. Turn ye, turn ye, will ye not die?

Universalism presents no conditions, but promises eternal life to all. The believer shall be saved, and the unbeliever shall not be lost.

There are no conditions in the Gospel. Salvation is secured to all, without any reference to their complying with any requisitions whatever.

Scripture. He that believeth not shall be damned. He that blasphemeth against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.

Universalism. Eternal damnation is all a when; future punishment is an imaginary thing, all such the Scriptures apply to something that has taken place, or will take place in this world.

Scripture. God hath appointed day of judgment. It is appointed unto men once to die, and after this the judgment. God will bring every work into judgment. We must all appear before the judgment seat of Christ.—Before him shall be gathered all nations. He will render to every man according to his deeds.

Universalism. There is no such thing as a future judgment, or day of retribution; all men are judged in this life, and punished in this world; the other world is all heaven, and all men are sure of it. There is no gathering the good, and casting the bad away, no separating the sheep from the goats; no lake of fire; no late damnation; these are mere scarecrows of men's invention.

From this representation, does it not clearly appear that those who preach Universalism say, "thou shalt not surely die," when God hath said, "the soul that sinneth it shall die?"—Surely "they strengthen the hands of the wicked, that he should not turn from his iniquities, by promising him life;" and "cry peace and safety when sudden destruction cometh upon them, and they shall not escape." Wo to them who "handle the word of God deceitfully," and "turn the truth of God into a lie."

E. S.

RELIGIOUS KNOWLEDGE.

Religion, on account of its intimate relation to a future state, is every man's proper business, and should be his chief care. Of knowledge in general, there are branches which it would be preposterous in the bulk of mankind to attempt to acquire, because they have no immediate connexion with their duties, and demand talents which nature has denied, or opportunities which Providence has withheld. But with respect to the primary truths of religion,

the case is different; they are of such daily use and necessity, that they form not the materials of mental luxury, so properly, as the food of the mind. In improving the character, the influence of general knowledge is often feeble and always indirect; of religious knowledge the tendency to purify the heart is immediate, and forms its professed scope and design. This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent. To ascertain the character of the Supreme Author of all things, to know, as far as we are capable of comprehending such a subject, what is his moral disposition, what the situation we stand towards him, and the principles by which he conducts his administration, will be allowed by every considerate person to be of the highest consequence. Compared to this, all other speculations or inquiries sink into insignificance;

among this class of Christians. If such would search the Scriptures with diligence, we can hardly estimate the happy influence they might and would exert in the church of God and the cause of truth.—Revivalist.

AVARICE PUNISHED.—The immense wealth of Mr. Bowes, father of the late Countess of Strathmore, arose in great part from his mines in the county of Durham. He paid to the rector of one parish £700 per annum, as tithes, by agreement. The whole living, exclusive of this, was only £100. The rector becoming greedy of a larger tithe, claimed £1000. Mr. Bowes desired a few days to consider the matter, and in the interim desired his head miner to shut up that shaft, and open one in the adjoining parish. He then sent word to the avaricious rector, that he had no mine in his parish—so he lost the whole by grasping too much.—New York Evangelist.

ECONOMY.

If one fact is proved by the experience of nations and ages, it is that literary and religious institutions, are the foundations of national wealth, power, and general prosperity. There never was and never will be, an enlightened and religious community which was not prosperous. In a community composed wholly of enlightened Christians, poverty cannot exist.—And every nation and every community which has risen or fallen upon the earth, has been wealthy and prosperous, nearly in proportion to their intelligence and virtue.—Family Lyceum.

It is much easier to think aright without doing right, than to do right without thinking aright. Just thoughts may fail of producing just deeds; but just deeds always beget just thoughts. For when the heart is pure and straight, there is hardly any thing which can mislead the understanding in matters of immediate concernment; but the clearest understanding can do little in purifying an impure heart, or the strongest in straightening a crooked one. You cannot reason or talk an Augean stable into cleanliness.—Guesses at Truth.

The cross is the sign of ignominy and suffering, yet it is the badge and glory of the Christian. Christ is the way we are to follow; and there is no way of attaining that glory and happiness which is promised in the Gospel, but by the cross of Christ.—Calmet.

To form a certain judgment concerning the tendency of any doctrine, one should rather look at the fruit it bears in the disciple than in the teacher. For he only made it; they are made by it.

The disdainful irony, contemptuous sneer, and indignant frown of the world, never killed the life of any one Christian. But by its alluring smiles, specious promises, and bewitching charms, many a professor has been hugg'd to death. Marvel not if the world hate you.

Dr. Hammond frequently remitted his rights when he thought the party unable to pay.—Once he had made a bargain with one of his